

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM!"

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WHOLE NO. 175.

The Principles of Nature.

UNITY OF THE HUMAN RACE.

PROFESSOR PARTRIDGE AND BRITTON.—Having read friend Andrews' article on the "DIVERSITY OF LANGUAGES" in a precious number of the *Telegraph*, and also his endorsement of the ideas of Grandpierre upon the "Unity of the Human Race" in a more recent number, I became interested, and thought to review the subjects as presented both by friend Andrews and the article "From the French of Grandpierre," inasmuch as my conclusions, after much reflection and investigation of the same subjects, were essentially different from friend W. S. A.'s. But calling to mind the fact of having listened to a lecture by Joseph Wright, A.M., of this city, upon the same subject, and having often interchanged views with him upon this and various other philosophical subjects, and knowing him to be a gentleman of liberal views, rare natural endowments, with classic and scientific attainments, I thought to solicit his attention to the subject, and obtain a review of the articles referred to. I have been successful, and am happy to endorse his criticism or review, believing the able, candid and lucid manner in which he has handled the case will do much good to your readers and be gratefully received by you, as one of the many valuable articles which from time to time you present to the numerous, intelligent, independent, progressive thinkers and readers of the *Telegraph*.

Progressively yours,

C. H. DE WOLFE.

GENTLEMEN AND BROTHERS.—Permit me, through the columns of your intellectual and spiritual *Telegraph*, to make a few remarks, intended as correctives of the erroneous opinions therein promulgated by Mr. Wm. S. Andrews, who has adopted the very common yet very absurd ideas of Grandpierre on the "Unity of the Human Race." It also appears that Mr. Andrews is under the idea that there was a time when there was but one language spoken on the globe. This, of course, would be the legitimate conclusion, if there ever was a time when there was but one man on the globe; and if all other men have proceeded from that one single individual being, then of course was the time when there could be but one language.

If man, in reasoning on any subject, begins with false premises—false majors and minors—his conclusions are almost certain to be false; and even sometimes when he begins with true premises, he, by a false mode of reasoning, draws false conclusions. Long established opinions, that time has caused to be believed, though erroneously, as true and as sacred as God's word, or as correct and rational as spiritual intelligences can communicate to man, may bias his mind and induce him to draw irrational conclusions; and such no doubt, though unconsciously, is the case with the brothers Andrews and Grandpierre on the subject of the "Unity of the Human Race." Almost every Christian, Jew and Mohammedan have for ages promulgated this same inconsistent dogma, which is clearly, and according to the Bible, opposed to the plain dictates of common sense. The Chinese go far beyond the Mosiac account for the creation of man. Even the Jews themselves quote in their *Talmud* an account of the creation of man among the Brahmins, "that sixty thousand were created at first."

Had Mr. Andrews or Mr. Grandpierre examined the original meaning of the word man or Adam, they would have found that it was a generic name, and that it meant human beings, men, women and children—a progeny. It is also well known to every school-boy that has studied any grammar, that a noun without an article before it must be taken in its widest sense. Thus, in the 26th verse of the first chapter of Genesis, where God says, "Let us make man;" here you perceive, Messrs. Editors, that God does not say let us make a man or one man, but let us make man—that is, all mankind; but, as if God foresaw the ignorance and stupidity of succeeding generations on this subject, he adds in the same verse, "let them have dominion." If there was only one made, why did God say "them"? Again, in verse the 27th, "So God created man," the genus, species, the whole race and progeny; then again, in the same verse, he tells us that this race of animals called man was different from the former race of brutes, for "he created him," the genus, in the "image of God," and we find also in this verse, as still stronger proof if stronger be needed, that God created more than one. Permit me to digress for a minute or two, in order to show you another error that our preachers and pulpit orators have fallen into solely on account of this one-man-creation idea—namely, that there was no woman created till Eve was taken out of Adam; yet in this verse we are told, in as plain language as can be written or spoken, that they were made or created "male and female." We have always been taught, and so has every body else, to call the female of our own species a woman. But we will return to the point or place from whence we digressed; and at the end of this verse we find the plural pronoun "them." We, in all kindness, ask the question, "What is the use of God or Moses saying them if there was but one?" Thus, in the 28th verse, "God blessed them," God and Moses too, we should think, ought to know whether or not there was but one made; but here in this verse comes the crowning proof of the absurdity of this "Unity of the Human Race" doctrine, if anything could make the weak, detestable and abhorrent dogma more ridiculous, it certainly must be the expression, and commandment of God, when he said unto them, "be fruitful and multiply!" Our "Unity of the Human Race" advocates are by this command thrown into a sad and most pitiable dilemma, for they must either acknowledge their God a very foolish being for commanding a male to procreate without a female, or they must forego their old fogy ideas and errors, and say that God created at first more than one human being, or else they must say that Moses was an old, ignorant fool, and that he did not know what he was writing about. But

with the true Bible-Christian idea, that God created thousands upon thousands at the first, males and females at the same time, all those dilemmas would be avoided, and thousands of mistakes on morality and religion would also be avoided.

That "the general physical traits" of the human race are nearly the same; that "they have a common origin;" that "they are of the same family;" that "their intellectual and moral faculties are analogous"—we do not pretend to deny; but all these do not prove the "unity" of their origin—that is, that all the men, women and children on earth have been produced by, from and through one single man. On the contrary, it may be viewed as one of the strongest and almost self-evident proofs that they all and every one had God, the Creator, as a common Father, and the earth—which is neither more nor less than the English word for the Hebrew noun *Adam*—was their mother, from whom and out of which the materials for their bodies were formed. Thus their father and mother were the same; hence they have nearly the same general qualities and attributes, and yet their organizations are not identically the same. It appears impious, almost blasphemous, for any person to limit the power of the Almighty to the creating of but one poor mortal.

Grandpierre says: "The Abyssinians and Arabs, Mongols and Hindoos, belong to the white race, and yet see what they have become under the action of the climate which they inhabit." The idea of climate turning whites into blacks is beyond the possibility of credulity, and is a doctrine not believed by any traveler that has passed, within the last few years, from the north to the south frigid zones. Facts contradict and have exploded the error, so that "None but the blind can doubt that the whites, the Negroes, the Albinos, the Laplanders, the Chinese, the Americans, are races entirely different. No curious traveler ever passed through Leyden without seeing part of the *reticulum mucosum* of a negro dissected by the celebrated Ruyssch. This membrane is black, and communicates to negroes that inherent blackness which they do not lose, except in such disorders as may destroy this texture, and allow the grease to issue from cells and form white spots under the skin. Their round eyes, squat noses, and invariably thick lips, the different configurations of their ears, their woolly heads, etc., make a prodigious difference between them and other species of men; and what demonstrates that they are not indebted for this difference to their climate is, that negro men and women, being transported into the coldest countries, constantly produce identically their own species; and that mulattoes are only a race of black men and white women, or vice versa. The Albinos are indeed a very small and scarce nation; they inhabit the center of Africa. Their weakness does not allow them to make excursions far from the caverns which they inhabit; the negroes, nevertheless, catch some of them at times, and these we purchase of them as curiosities. To say that they are dwarf negroes, whose skin has been blanched by a kind of leprosy, is like saying that the blacks themselves are whites blackened by the leprosy. An Albino no more resembles a Guinea negro than he does an Englishman or a Spaniard. Their whiteness is not like ours; it does not appear like flesh; it has no mixture of white and brown; it is the color of linen, or rather of bleached wax. Their hair and eye-brows are like the finest and softest silk; their eyes have no sort of similitude with those of other men, but they come very near partridges' eyes. Their shape resembles that of the Laplanders, but their head that of no other nation whatever, as their hair, their eyes, their ears, are all different. They have nothing that seems to belong to man but the stature of their bodies, with the faculty of speaking and thinking, but in a degree very different from ours. But now if it should be asked from whence came the Americans? it should also be asked from whence came the inhabitants of Terra Australis? And it may be answered, that "the same God who placed men in Norway planted some also in America and under the antarctic circle, in the same manner as he there planted trees and made grass to grow."—*Voltaire*.

"The Muscogee women, as a peculiar species of the human race, are the smallest yet known, seldom above five feet high; their hands and feet not larger than those of an European of nine or ten years of age; yet the men are of gigantic stature, a full size larger than Europeans."—*Bartram's Trav.* p. 482.

"The Tartars, in general, are of a middle size, but exceedingly robust and well-set. They have big and broad heads, flat faces, and complexions of a dark olive color, pretty near that of the American copper."—*Modern Univ. Hist.*, vol. iv, p. 208.

"There is no proof that the existence of man is more recent in America than in the other continent. The nations there, except those which border on the polar circle, form a single race, characterized by the formation of the skull, the color of the skin, the extreme thinness of the beard, and their straight and glossy hair. As to the supposed tanning of their complexions by the burning sun, it is observed that the hordes who wander along the scorching plains of the equinoctial regions have no darker skins than the mountaineers of the temperate zone. Besides, everything concurs to prove that Americans, as a distinct species, have less flexibility of organization than other nations of Asia and Europe."—*Humboldt's Research in S. America*.

"There were no negroes nor European whites to be found in the whole continent of America, nor any red copper-colored Indians either in Europe, Asia or Africa."—*White's Regular Gradation in Man*, p. 80.

"In looking upon the recorded varieties of our species, from the woolly-headed African to the long-haired Asiatic; from the blue-eyed and white-haired Goth to the black-eyed and black-

haired North American; and from the gigantic Patagonian to the dwarfish Laplander, we are led to believe that the human species must radically have been as various as any other species of animated beings; and it seems as unphilosophical as impious to limit the powers of creation to pairs of one kind, and to ascribe their actual varieties to the operation of chance."—*Sir Richard Phillips's Morning Walks from London to Kew*, p. 367.

"Mons. Buffon says of the women of Greenland, that they can suckle their children on their backs, by throwing the breasts over their shoulders; that their nipples are as black as jet, and their skin of a deep olive color; and that some of them are as black as Ethiopians. Long, flabby breasts, therefore, such as specifically belong to the Hottentot women, are not the effect of relaxation in warm climates, but are found with people of color in the frigid as well as the torrid zone. No European white woman, however, in any age or climate, was ever known to have a breast of such a description."—*White's Regular Gradation in Man*, p. 63.

Messrs. Editors, we have presented the foregoing facts as representations of our research upon this subject, that they may be beneficially read by all your readers, and useful to my brother, Wm. S. Andrews, who has been the instrument of eliciting them from my pen.

Grandpierre has no doubt been led into the common foggy doctrines of the priesthood, pronounced and vociferated from almost every pulpit in the world, among which erroneous doctrines Brother Grandpierre appears to have embraced the following: "Original sin," "universal deluge," and the "unity of language" prior to the epoch of the building of Babel, etc., etc. If there be such a thing as "sin," it must have had an origin, and that origin is in every man that begins and begets his own sins. There was once a deluge called Noah's Flood; we have had many floods since that "dry land" first made its appearance, yet no where do we read of the whole globe or sphere ever being covered at one time with water since the creation; but we do read in Gen. 7: 10, that "the waters of the flood were upon the earth," not that these waters covered the whole globe. We also find that the idea of there being but one language till Babel was built is preposterous; yet we do not find that there is an analogy in all languages, but we can not believe that an exact unity ever existed; the human organism for speech, the human wants, etc., being nearly equal in all parts of the world, would necessarily produce analogous sounds for the supply of like wants. But we read that about one hundred and twenty years before the building of the Tower of Babel, there were a variety of languages or tongues; for it is said, "By those were the isles of the Gentiles divided in their lands, every one after his tongue." Thus you may clearly see, my brother Christians, that many, very many errors may be deduced from beginning with one false conclusion, instead of adhering to first principles, and reasoning and reading for ourselves. We may be unconsciously wearying your readers with our prosy observations, therefore we will, with one more Bible historical fact, and with one or two observations, conclude our criticism on friend Wm. S. Andrews' communication, not without hope, however, that we may have thrown some light, either spiritual or philosophical, on these apparent mystical subjects of creation.

Gen. 4: 13, 14, "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." We ask the question, who were those "every ones" that might slay him? Was it his own father? for, according to pulpit doctrine, he was the only man living, except Cain. Where were these "every ones" to come from? How long was this before the building of the city of Enoch? Did Cain build the whole city by himself? Whose daughter was Cain's wife? for we nowhere read of Eve's having any daughters. Again, the Lord Jehovah most certainly must have known that he created a multitude of human beings at the beginning; therefore he says, "Whoever slayeth Cain, vengeance shall be taken on him sevenfold." The Lord "set a mark upon him, lest any finding him should kill him." Now, who were those "any" that the Lord speaks of? Were they not human beings like Adam and Cain? And if so, were they not created by God, in the same way that Adam and Cain were created or made? If we believe the physiological facts of our most extensive travelers, our most erudite naturalists, anatomists and philosophers—if we believe the Mosiac account to be literally true—another race of mankind besides that descended from Adam, as an individual, seems implied in the text, Gen. 4: 16, 17; for, as we before have said, we no where read of Adam and Eve having any daughters, until it is said their eldest son, "Cain, went out from the presence of the Lord and dwelt in the Land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch." It must hence appear that, as the human race are not all descendants of Adam, they can not all be partakers of his guilt, unless we admit that hereditary "sin" is not propagated naturally, but spiritually infused by the seductive influence proceeding from evil minds.

DETROIT, August 25, 1855.

JOSEPH WRIGHT, A.M., V.D., M.

It hath been proven that Deity can not create that which is beyond his power or control, and surely was any being permitted to pass entirely without the range of his vision, his own imperfection would thereby be proven.

A MEDIUM'S IMPRESSIONS.

DURING the visit of Mrs. Hannah Thomas to this city, some eighteen months since, as a speaking medium, I was reflecting on the theory of Drs. Dods and Williams for explanation of the spiritual phenomena occurring amongst us; and I sought of Mrs. Thomas a sitting, that I might learn of the Spirit-minds who spoke through her their views in reference to the theory of a voluntary and involuntary mind, etc. Having a time fixed for a hearing, I propounded in writing substantially the following question:

Assuming that the human brain is divided into the cerebrum and cerebellum, and these parts subdivided into organs with specific functions; that part of these organs act at times without sympathy with the residue of the brain; that the cerebrum is the seat of the voluntary mind, and the cerebellum of the involuntary mind; that the involuntary is ever active, while the voluntary is active or passive, as the will directs—then, where is the seat of the will as an independent function or power? And for explanation of the foregoing it is asked, What are the respective natures of the human brain—mind and will—and their relation to each other?

To the above I received the following reply verbatim:

ANSWER THROUGH THE MEDIUM.

Mind is involuntary when the will is quiescent. Mind then is not will; it is consciousness evolving experiences, or the results of these experiences. Then what is mind but the identity? It is the cognizance of experiences and the memory of them. Identity is then—what? A consciousness that remembers. A consciousness is what? A capacity of impressibility. Impressibility is a development of God's omnipresence, for you can not explain or comprehend it to be anything else.

Then identity is the external projection of the presence of God into the external physical world. Then will is the external manifestation of the presence of God's purpose or explicit will evinced in a man's soul independent of his presence, and hence the will is capable of acting without the mind, and the mind without the will. But you ask, what does this teach, because I am not conscious of being identical with God? The answer is, you are nevertheless. You must admit you are either a part of God or that you are independent of God, else how can you reconcile the truths you are in the reception of? Must not God know the full measure of your capacity, and in the plan of to-day embrace the full course of your development? Then you have this strange idea, that God is nowhere existent except in the mental development of human souls, the will of these being the operative will of God, and the mentality of these being the mind of God; because, where souls are in harmony with God, they put on the attributes of God, and, in so far as they can be traced, they do this in a ratio exactly correspondent with their harmonious approach toward affinity with God. But you say you are identified, conscious, self-acting; this you believe, but do not know the life that is in you comes from God—the will also. Has God forgotten his own emanations, or has he only caused you to forget the source whence you came? Teaching these supernatural ideas to undeveloped mortals, we are conscious of the depth of mystery involved in them; but if you inquire the truth, in the spirit of affinity with the truth, it shall come to you clothed certainly in Earth's language, but conveying to your soul as much of the truth as you can comprehend. Why God chooses so to operate is not for you to know, but that he does so operate we do believe.

The heart of the universe is God—the external of the universe is Man. The nerves of the fingers do not perceive that they are conscious only because of the consciousness of the brain, neither is Man conscious that he has mind or will because God has mind or will; nevertheless, he has only so.

The brain has the two divisions you refer to. The cerebrum is the seat of both the mind and will. Impulse brings these both into activity, simply by affording the vital forces through which they act externally. The cerebellum generates the motive power, which enables the phrenological organs of the cerebrum to act.

The voluntary uprising of the will comes of its resuscitation or rest; its involuntary comes of the presentation of excitement.

The involuntary of the mind comes of the uprising intuitions caused by external or internal inspirations, and the voluntary of the mind—your thinking—comes of the action of your will on the mind.

When the voluntary of the will acts in concert with the voluntary of the mind, you reason. When the involuntary of the will acts in conjunction with the involuntary of the mind, you prophecy. Intuition, which is the result of the voluntary combination of the will and the thought, has in it more truth than can be arrived at by the cogitations of the mind, which cogitations result from the combined activity of the will and the mind, and this because the God within speaks to the comprehension or instruction of the soul. Now, you ask and answer yourself a question—are you then two? If you are two, can not God be two, asking and answering in the soul, even as you ask and answer? Will and thought, the positive and negative—the power and the affinity, or principle which is governed by that power—the principle of ability and confidence, or the strength and affection—the power of God and the love of God—the masculine and feminine—man and woman.

There is inherent in the soul of man a dual principle; there is inherent also in the soul of woman a dual principle. These are reversed in their polarity or affinity, and thus enable man, the external of the will of God, to unite with woman, the external of the affection of God; but God is dual, and therefore your perplexity, because there seems to be in your soul these two intelligences, the one conversing with the other—one powerful, the other trustful, which is the perfection of love. The will com-

mends, the affections co-operate, which is the position of affection appreciated. Thus in your own soul is wrought out the problem of the universe.

You will and work, command and obey, but love the power that directs and the thought that co-operates; and the truth is in your own soul, a perfect manifestation of the union between the sexes—that is, when your soul is in harmony with itself. The union of love and power is the true method of attaining the gratification of both.

God could do no good thing without his affections—could do no powerful thing without his will. This dual principle which strives to disclose itself in your own soul teaches this dual principle in God. The man should delight to give his power to the furtherance of the love-element of woman's nature; the woman should delight to make his power effective by tempering it with her affections.

Power generated in the cerebellum is a galvanic which is material, not spiritual—perishes with the fleshly organization, and is operative only as a medium, through which the will of the interior spirit controls the external machinery of the brain. Next to this, eliminated in the soul, is the thing to be thought, not eliminated in the body, because the physical constructs for the physical, the spiritual for the spiritual; but the physical is the medium of communication between the dual affinities of the soul. The will and love sit apart, telegraphing to each other through the machinery of the physical mind—God's dual parts, the two principles we refer to—will and love—are conversing together in the mind of every human being.

You must come to something tangible, rational, and capable of being comprehended, else give over your search into the nature of the human soul. Then stop short of the Infinite, and consider the creators of souls, at least in their clothed individuality, as men and women. These creative intelligences each co-operate in the result, and as the paternal and maternal sources of the interior of the soul's externals, do conjointly contribute to its nature.

It is vain to endeavor to escape this truth: Man no more than woman is made in the image of God. Woman as much as man is made in the image of God. Why strive to comprehend what the spark called soul is, when it is known only as clothed upon by mind, and when it also is known that this mind is the production of other parental minds? Souls of men and women, when perfected, put forth a spiritual progeny, which is the mental of the soul; mind is the external clothing or body of the soul after it has passed through certain internal conditions.

The teaching of this is thought best now, that you may the better hereafter comprehend God—not the interior spirit of causation, but the governing principle known by the name of God when a cause is sought unto relative to the production of a mind. God in this view being the power that produces the thing called soul, which nevertheless has beyond this a cause or spark.

This soul, known as the mental (the mind or the identity being the offspring of mentality or mind, because like ever produces like, and the great God, the interior cause, can therefore produce nothing but causes, mind being not a cause, properly considered, but an effect—must therefore be referred to some intermediate agency. Then souls ever, as they pass into more interior conditions of existence, continue to put forth progenitive relations to the souls that are becoming identified; for explanation, the external physical body gives the body, the spirit spirit, the affinities, the capacities, capacities; and, therefore, you must remember that all beyond the body, being the product of spiritual natures, is generated, not in the manner in which bodies are, but in a manner similar to that in which intense thought is produced, although not precisely in the same way, for the union of thought between the two opposite phases of mind known as the sexes, is necessary.

Now that this may not cause confusion, remember the reason of this is, that every spirit born into the earth may have a body of the earth, a spirit of the spiritual spheres, or an affinity with these, and capacities corresponding to the various internal and external conditions to which it must forever be aspiring, and for this reason—that the soul could not ever have set in it a capacity capable of expansion which was not embodied in the germ of its individualization. The spiritual of all is given by the cause of all; the intermediates are transmitted by all intermediates.

Human beings, therefore, radically only, vitalize the soul's external covering, while the vital principle of each succeeding external is supplied by similar states of spiritual advancement. But there is yet a deeper mystery involved in this—that the soul germinates first with God, and passing through all the spiral of the spiritual spheres, clothing itself with each successive capacity, affinity, and spiritual identification, enters at last the physical external, having in its descent learned nothing, but only been clothed upon with capacities—thus having at the last, what do you think? An external physical? No; but a magnetic susceptibility, which is even still more removed from the spiritual principle, being of the earth's vitality and not the vitality of animation, because the vital of the physical body would obtain no external merely physical knowledge at all, had not the body an external of a metallic nature. It is this which is known as sensation.

Now you have before your mind a babe newly introduced to the metallic medium of sensation, utterly ignorant of its very existence, having no meaning for the sensations beginning to be felt—no identity, because capable of retaining at the first no impressions on the brain, which being as yet unused to the metallic contending of the external of the physical, can not identify th-

things transmitted, and can only have a general sensation of tremulous confusion.

You can now trace this infant spirit upward and upward of yourself, beginning with the first thing which it distinctly recognizes, namely—the person who feeds it. Even though the child be nourished at the breast, it nevertheless learns first to look into the face of the nurse. Why so? Because the magnetic poles of all the soul's affections are located there, and the babe's soul is in the face; but because the babe is in a negative state of soul, the positive of the already active spirit of the nurse attracts the as yet negative of the babe, and thus by the exercise of a strong will in one direction, and the result of a passive will in the other, the result of a looking up of the babe is produced, which consequence never ceases, because there is ever a higher will above you, and you are to a certain extent ignorant, negative and passive.

SPIRITUAL PROGRESS.

BY E. A. HISE.

THERE are natural laws by which the race can make spiritual advancement. Obedience to these laws will insure the utmost of the highest spiritual aspiration. It is worse than folly to hope for light, and truth, and life, except by coming into harmony with our fellows, and harmony with natural laws, by which we are harmonized with the Divine. If any priest, prophet or seer can discover any other passage into the temple of exalted spirituality, let him speak and the world will hear. It is taken for granted that the proposition here announced is true—that no one can be found to deny it.

How, then, can we harmonize ourselves? This is but another form of the inquiry: "What shall I do to be saved?" "What shall I do to inherit eternal life?"

The first step to be taken is to bring ourselves into a right state of feeling toward our fellow-men. We must "love our neighbors as ourselves," for, "if we love not our neighbor whom we have seen, how can we love God whom we have not seen?" We must begin to wish all men well. While we live we must be willing, yes, anxious, that others may also live. By cherishing this desire we shall strengthen it, and finally find ourselves disposed to help others to do well and live well, by co-operating with each other and all the well-disposed to forward the great reforms of the age, which lie at the foundation of a genuine and universal spirituality.

The second step will urge the intellect to inquire. What are the eternal principles of right which must be reduced to practice in order to harmonize ourselves with our fellows and with nature? It will soon be discovered that the Spirit in this rudimentary state depends upon the body for its development, as the flower depends upon the stock for its beauty and its perfume. It will then be perceived that the body must be fed, clothed and sheltered before the Spirit can be cultivated, expanded, developed. There are among the first needs of human nature—needs that are insatiable in their importunities—needs that must be supplied before anything can be done for Spirit-culture.

The third reflection will be that the author of our bodies and our Spirits has provided certain means of supplying these first needs to which he has created us subject, and hence it will be easily, yes, intuitively concluded by the rightly-disposed Spiritualist, who is really praying for harmony, that all mankind have equally the natural right to share in these divinely-constituted means of obtaining food, clothing and shelter. It will also be intuitively concluded that each one has a right to take of this divine bounty to the extent of the use he can personally make of it for the supply of his needs; and to go beyond this to infringe upon the equal right of his fellow-men, all of whom are created for Spirit-culture as well as himself. Hence, it will be concluded that the monopoly of the soil, out of which come the supplies of life, is a fundamental wrong against the life, the liberty and the spiritual progress of the race. All true Spiritualists should absolve themselves from this most destructive of all guilt, and cry aloud and spare not, till the existing land system that robs one-half of our people of homes, of education, of leisure for spiritual culture, and of more than half of their life in this and the eternal spheres, is made to conform to the natural and the divine order.

The existing system is sustained and consecrated by the old Church, and very little spiritual progress can be made except by changing the system that is in harmony with the orthodox understanding of the old Gospel. And yet many Spiritualists are fond of monopolizing the common bounty of heaven to all mankind, and by such monopoly are imposing homelessness, poverty, and the double task of physical toil upon scores and hundreds of their fellow-men, who are thus deprived of all the consolations of spiritual hope, of time for culture, and of that manly sense that is indispensable to heroic efforts in mental progress. Spiritualists are found grasping and as proud of their ill-gotten gains, as any in the old Church. Spiritualists are found as fond of the pomp and pageantry that dazzle to blind the spiritual eye, as any who bow their heads in the old aristocratic synagogue. Is Spiritism anything, or is it nothing? If it be anything good, it certainly promises something better to all classes than the old theology affords. Then let us see Spiritualists more radical in practical matters, and striking for universal homes, universal plenty and universal culture.

3. In the third place, after we have rightly disposed ourselves in reference to our fellow-men, and determined that all have the same rights in the bounties of Providence, in order that each may have the means of spiritual progress, we shall find ourselves inquiring, What is our duty in respect to the procurement of these means? We know that all things come of work. How intuitive is the conclusion that every man and every woman have much valuable work to perform—that each is bound to do his or her share—that he or she who neglects this is a pauper upon the labor of others, who are impoverished and spiritually impoverished to sustain the idleness, the pride and the luxury of those who perhaps deem themselves too spiritual to work at any useful service. Such are at war with their fellow-men, with nature and with God. They are out of harmony in all respects. They lead an idle and fashionable life, and God punishes them by destroying their physical health, weakening their bodily powers, and finally running out their blood, that their offspring may not long continue to curse the earth. The command of God, greater than all other commands, is to work—work physically and work spiritually—for he has given us no power of body or mind that was not given for vigorous use. Upon this use depends our health, and upon this health depends all spiritual progress. This divine use of all our powers would be but pleasure—the highest pleasure to every truly harmonious Spiritualist; for he sees in it his whole duty and the sole means of his highest attainments. Imbued with this truth and duty, he would scorn the idea of being a monopolist—of living and luxuriating upon the labor of others—and thus would he be manifesting to the world the truth of the higher Gospel he possesses.

A LECTURE GIVEN.—In a lecture at Portland, Me., Dr. Egnon, wishing to explain to a little girl the manner in which a lobster takes his shell, when he has outgrown it, said: "What do you do when you have outgrown your clothes? You throw them aside don't you?" "Oh! no," replied the little one, "we do not take them." The doctor continued she had the advantage of him there.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPT. 8, 1855.

SCIENCE AND SPIRITUALISM.

SCIENCE has enabled us to determine the superficial dimensions of the earth; to read its history in its solid strata; to analyze its rocks and earths; to estimate its solid contents, and to ascertain the direction and velocity of its movements; to weigh its atmosphere and measure its waters; to classify the vegetables and animals which subsist on its surface, and to divide men into distinct races. But what has science done to unveil those subtle agents which, in the hands of the Creator, have been employed as the proximate causes of these various functions and formations? Who among material philosophy has traced the mysterious forces of gravitation, chemical affinity, and molecular attraction, to their invisible sources? What man has followed the occult powers to their ultimate hiding-places, and wrong from great Nature the secret whereby she conducts her stupendous operations? What has science disclosed respecting the laws which govern the life and functions of organized existence? Has any physiologist been fully conscious of the intimate relations of mental to vital motion, as exhibited in man? What man among all those who low in the earthly temples of science, and worship its name and form, has solved the great problems of animal sensation and instinct, and of human consciousness and reason? Who has fully explained the philosophy of Thought, or fathomed the divine mystery of Love? We use the term *Science* in this connection to represent that certain knowledge of a subject which is embodied in a precise classification of its material facts, and a critical explanation of its essential laws; and we ask, is there one among all the votaries of modern science who has shed one ray of light on the inmost nature and relations of man? The soul has never ceased to press these great questions, but science has been dumb as a Pagan idol, and those who wear her insignia today are silent and voiceless. The dead have no utterance. "The spirit giveth life," and science must be spiritualized or its domain so extended as to embrace the objects, laws and functions of the spiritual world ere it will live and answer these anxious questionings of man. We must have a true "Philosophy of Mysteries Agents," if possible, a philosophy a little less mysterious than the agents themselves. We want a better knowledge of human nature and relations, and a grand system of spiritual science, which shall enable us to refer all facts of an occult nature to their appropriate laws. For this vast addition to the domain of science we must depend upon inspired thinkers rather than on classical scholars. The professional and scientific classes are too cowardly to lead in this matter. There are self-sacrificing men among them whom we delight to honor; as a body they may love truth, but we have reason to apprehend that they love reputation more. Few among them have the moral courage to do anything that is informal. The spiritual origin of what are termed the Hebrew miracles is tacitly conceded, because the concession brings reputation and honor. It is popular; but it is quite unpopular to believe in any spiritual phenomena less than 1800 years old; and hence scientific men reject with undisguised contempt every similar fact of modern occurrence. Those who love truth more, or reputation less, must pursue this subject and discover our relations to the Unseen. What the Poet said of mankind in general is most emphatically true of many scientific men:

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

Science never acted in a more unbecoming manner than it does just now. It obstinately disputes the occurrence of innumerable facts which address the natural senses of thousands daily. It ridicules the witnesses for their stupid credulity, and esteems them, their feelings, and their veracity before the public, as lightly as it does the truth of which they testify. Thus scientific men who modestly claim to keep the world in equilibrium, are ready to drive the great empire of being, and to vote that the better half of it—the more dramatic portion—has no existence except in the Utopian dreams of mad poets. Science has never yet been able to distinguish between a vision of heaven and an attack of the nightmare. Rather than admit the facts of Spiritualism, its exponents blindly seek to destroy the whole fabric of physical science. The foundations of the great edifice, to be sure, are in the earth, where, in one sense, they should be; but if the superstructure is ever complete, its triumphal arches will tower away into the upper spheres, and reflect the light and glory of the Heavens. Yet rather than permit the angels to furnish the keystone to the great arch that spans the Earth, to consecrate the Temple, and to kindle the fires on its altars, they would madly demolish the entire superstructure. We are not talking at random, nor without a distinct perception of what this language implies, and we insist that every-blow which Science aims at Spiritualism is subversive of its own claims. We will prove this.

The natural sciences rest on an observation and classification of the facts, phenomena, and conditions of natural objects. These, according to the scientific process, must all be observed through the medium of bodily sensation. Everything, therefore, depends upon the integrity of the physical senses. If the information which the mind receives through these channels be not reliable, our impressions are necessarily deceptive and our conclusions false. Science pursues no other method in its observation of natural phenomena. It rejects all other modes. If the Spirit discerns a fact or principle without the aid of the eye, science rejects that; if the soul feels without the use of the sensor nerves, science treats that fact as a disordered fancy; if it be divinely inspired in those days, the *argens* conclude that he is either sick or infatuated. Those whom angels of mercy and guardian spirits watch over with unsleeping vigilance, are said to be *non compos mentis*. If a man be refractory, and will not stand on the political platform, endorse the conventional morality, and worship according to the forms of a commercial religion whose gods are Fashion and Mammon, he is branded as a disorganizer and an enemy of the truth. And all this is done in the abused and insulted names of Science and Christianity.

We have intimated that our science demands itself in a very unscientific manner. It has nothing whatever to say against the spiritual experience of the ancient Jews. It neither disputes the facts nor discredits their spiritual origin. But modern facts of analogous character, and obviously depending on the same general laws, it utterly discards, while it treats those who certify to their occurrence, with marked displeasure. All this is utterly hostile to the spirit which characterizes all true scientific investigation. Science knows no distinctions—it has no right to know any which do not necessarily grow out of, and depend on, existing natural differences. Those facts which, from the striking similarity in their outward aspects, manifestly depend on the same internal law, and which serve to illustrate one distinct

phase of its operation, are classed together. It is of no possible consequence whether they occur in Asia or America. The facts themselves are of no more value to science because they are 2,000 years old, nor can the scientific inquirer prefer the testimony of an ancient inspired man to one who lives now and is not inspired. The reason why he cannot is obvious. Science, as has been observed, restricts itself to the outward and sensuous mode of investigation, and it surely requires no Divine or unusual inspiration to enable a man to use the natural senses. He may see, hear, taste, smell, and feel, and not be inspired above the plane of the animal creation. If, then, science pursues and sanctifies only the sensuous method in its researches, it is bound to accept the evidence of the senses; and we submit that such evidence is as reliable in Boston as it is in Jerusalem, and that the physical senses of any man in this assembly may be as good, for aught that science can show to the contrary, as those of Moses or St. Peter.

Now, we desire to know on what scientific principle the testimony of thousands of living men can be utterly discarded? The witnesses obtain their information through the instrumentality of the senses—the very mode prescribed by our graves and venerable masters. Science is, therefore, bound to respect the witnesses and to credit their testimony. If this is not done, its principles are shamefully violated, and its own oracles are false to their professions as they are to the truth. Why should they abandon their own methods in order to evade the force of facts which they cannot explain nor deny? And how can a candid man profess to pursue the scientific method in his investigations, and yet make a distinction in favor of the Jew over all other men who testify to the occurrence of similar facts? It has been observed that science strikes at its own foundations. Is not this manifest? It arrogantly disputes the testimony of the senses; and if the validity of such evidence can be destroyed, the very basis on which it rests its own claims is removed—the fabric must fall and be swept away. There is no certain knowledge which deserves the name of science, and all human testimony is worthless. Moreover, justice can no more be administered by any earthly tribunal. If we can not safely affirm that ponderable bodies move without visible motors or apparent causes, and that the human body and other objects have been occasionally suspended, mid air, by an unknown power, we are not qualified to assert that A strikes B when he actually commits the deed before our eyes. The very foundations of criminal jurisprudence are thus unsettled, and no man who has a conscience and a proper sense of personal responsibility, should venture to testify, in any case, which concerns the life, liberty, or happiness of a single human being. Such are the momentous consequences which would legitimately follow, were this very unscientific conduct of the reported friends of science reduced to universal practice.

PREMONISHED OF HIS DEPARTURE.

THE Port Huron Observer of the 18th ult. contains the following account of the circumstances attending the physical dissolution of a Mr. Westbrook:

MYSTICISM DEPART.—In Mr. John Westbrook, an old resident of the town of Brockway, in this county, met with an odd singular death on Saturday last. He rose early, apparently in good health. His son got up the team and was about to start for Port Huron, when Mr. W. told him not to go—that he was going to die that day, and that he wished him to remain at home. The young man thought this strange; but the father at last succeeded in persuading him to abandon his journey, and ordered him to get out the old white horse, that he might take a farewell survey of the farm before he departed from this world of care. The son complied with his wish, little thinking that anything serious was about to transpire, while, in a few short hours, would separate him forever. After they had rode round the farm for some time, and had returned to his son the spot where he wished to be interred, they returned to the house, and in ten minutes he was a corpse. He leaves a bereaved family and large circle of friends to mourn his loss.

Every day is the race visited by such mysterious heralds of eternity! and daily do grave divines, like Rev. Dr. Butler, President Mahan and others, warn the people not to heed their instructions. Had this fact been recorded by one of the ancient Jewish writers, it would have been described in manner and form somewhat as follows:

1. And the angel of the Lord appeared to John, whose surname is Westbrook, (perhaps in a dream,) and said unto him, Verily, this day shalt thou be gathered to thy fathers, for behold thy days are numbered in the earth.

2. And it came to pass that he rose early in the morning; and when his son would have gone forth to the place that is called Port Huron, he besought the young man to tarry with him, and said unto him, Verily, the Lord hath revealed this thing to his servant thy father, even that this day I shall go hence, and ye shall see me no more.

3. And the young man listened to the words of his father, and, having placed him on his own beast, he went out with him, for John desired in his heart that he might once more view his possessions.

4. And when John was satisfied with looking at the goodly inheritance which the Lord had given him in Brockway, he returned; and it came to pass, as he entered into his own house, immediately he yielded up the ghost.

5. And when the people saw that the spirit had gone out of him they were sorrowful, and there was great lamentation in that house.

QUERY.—What is the difference between a revelation from heaven and a mere coincidence?

ANSWER.—About three thousand years!

North American Phalanx.

By an advertisement on our last page, it will be perceived that the property of the NORTH AMERICAN PHALANX, the Industrial Association established in New Jersey some twelve or thirteen years ago, is offered for sale. This winding up of the affairs of that movement has been variously commented upon by the press, but has for the most part been cited as another illustration of the impracticability of the associative theory. How the phalansterians themselves regard this matter, will be seen by the following extract from a note from our friend Sears, who is one of their prominent members. We may add that we have for many years personally known several of the prominent individuals connected with this movement, and we regard them as eminently judicious and practical men, free from the theoretical extravagance which many people are wont to associate with the names of Socialists. We sincerely regret that their long and persevering efforts, under numerous difficulties, have not met with a better fate; and we commend their valuable estates to the attention of those who may wish to purchase property of that description. Our friend S. says:

I am oppressed with regret at the approaching abandonment of the life we had established here. We have solved some of the more difficult and pressing of the social problems, especially such as the organization of domestic labor; the guarantee, to a liberal extent, of constant and remunerative employment, of a home, social and scholastic culture, and the like. But the decree is gone forth, and the labor of thirteen years in organizing a new social order, founded upon a practical recognition of the brotherhood of man, is to be wasted! not because the theory of society is impracticable, as would be inferred from the comments of the press, but immediately because of our loss by fire (\$10,000) and our debt.

I am, very respectfully yours,

CHAS. SEARS, JR.

"Insanity from Spiritualism."

It seems that the editor of the *Williamport Press* knows no better than to talk of Spiritualism and insanity as sustaining the relations of cause and effect. The following is extracted from his paper:

There are but comparatively few persons so mentally constituted as to render it safe to do in what is proving the portal to the mad-house. The science that deludes reason must be a dangerous one.

To the above warning the editor of the *Apostle*, published in Toga county, responds in a matter of fact manner as follows:

We had thought that friend Barrett stood a little above the sphere of such argument. Suppose we adopt the rule at the close of the above paragraph: "Before we file the Report of the State Lunatic Asylum of Missouri, showing that out of twenty-one inmates, eleven were crazed by protracted meetings, four by spiritualism and six from grief at the loss of friends. Now we hope friend Barrett will treat his readers to a dissertation on the dangerous 'science' of grief and religion."

From this it appears that about three times as many people are made crazy by protracted meetings as are mentally deranged in consequence of a too intense interest in Spiritualism. Is the Church, therefore, "the portal to the mad-house?" It is, why not speak out, Mr. Barrett, (oh, it don't pay) and warn the weak heads in Missouri against protracted meetings? Or, if insanity is a great blessing when it results from excessive devotion, say so, that the people may take warning, and hereafter get mad from the right cause.

The Spirits and the Springs.

FROM the accounts in the *Springfield (Mass.) paper*, it appears that the Spirit of an Indian has been making revelations and giving directions which have enabled Mr. A. B. Bliss to discover a spring near that place, the waters of which are somewhat impregnated with mineral deposits. It is said that the water is clear and soft, and that it acts as an emetic or cathartic, according to the physical condition of the patient. We extract the following from the *Independent American* of August 25th:

Mr. B., who is a medium, while conversing with a Spirit calling himself (or herself) *Onizopore*, was told that upon digging a certain depth in a designated spot, he would find this spring, which with some aid, and difficult digging through hard rock, he finally accomplished, whereupon the stream of living water rushed up and has since continued flowing healthfully on. The Spirit further stated that the spring and its curing qualities were well known and used with remarkable success in many diseases by the original natives for centuries. Such are the reports we hear of it. Some little building has been prepared for the accommodation of visitors about the place, which is free to all who may visit it, as hundreds have within the past few days—none of whom, it is said, considered themselves much benefited. We hope it may ultimately result in much good-doing.

A Dream fearfully verified.

MOST of our readers have doubtless learned ere this, through other channels of information, that a terrible accident occurred on Wednesday last week, near Burlington, N. J., on the Camden and Amboy Railroad, by which about twenty persons were instantly killed, and about eighty more wounded. Whilst the inquest was progressing in respect to the manner in which this sad calamity occurred, a Mr. Cutter, of Burlington, came in and stated that on the night previous to the accident, his wife had had a dream, in which she saw a great rush of excited and terrified people, to a spot where there were masses of fresh dirt, and ruins, and great confusion. When, after the accident, she went out to see the ruins, she beheld a reproduction of the scenes of her dream, in all their particulars. The "coming event" had thus "cast its shadow before."

Professor Hare's Book.

IN answer to many anxious inquiries that are being addressed to us, we would say that we are unable, as yet, to announce definitely when Prof. Hare's forthcoming work on Spiritualism will be published, but we feel assured that we shall be able to issue it ere the close of the present month. We are also unable, as yet, to fix the price of the volume; but as soon as we can ascertain these particulars for ourselves, due announcement of the same shall be made.

CHALLENGE ACCEPTED.

TO THE EDITORS OF THE TELEGRAPH:

In your editorial of July 21st, animadverting upon the Spiritualism of the day, calling in question the wisdom of spending time in its investigation, I find the following challenge, which I accept:

We have repeatedly challenged the adepts in the modern art of ghost-sewing, Spirit-rapping, table-tipping, and the like, to state a single new truth which their pretended revelations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which from the nature of the case we have been constrained to decline.

In view of your intimation that you are disposed to allow this subject but a limited space in your columns, I have confined myself to the briefest possible statement of a very few of the new and true things you challenge me to produce; and I hold myself in readiness to continue the list of statements, if you will allow the necessary space in your columns. My propositions are supported by the affirmations of unimpeachable witnesses, and other evidences, such as would be received and be deemed conclusive in any court of justice. Furthermore, to those who will devote the necessary time, I will demonstrate the truth of all these statements, so that they shall affirm these truths, or deny evidences which in most cases shall appear directly to their senses.

The value of these new truths to each individual, and the time proper for one to spend to ascertain the facts, must be determined by the price he or she puts upon the knowledge and demonstration of a happy existence beyond the grave. Those persons who do not care or dare to think of a life beyond the grave, involving the consequences of the neglected opportunities and positive errors of the present life, may scoff at these evidences, and endeavor to evade their force; but I trust that there are few such among the readers of the *Tribune*.

It will, of course, be observed that I recognize in the following statements the proper distinctions between the words "belief," "hope," "faith," etc., and "knowledge." I use the word "knowledge" in no mystical sense, but to signify that which is made tangible to the natural senses—a significance far transcending "belief," "hope," and "faith."

If any competent person feels disposed to show that these things are not new, nor added to the sum of human knowledge through modern Spiritualism, and the *Tribune* should not feel disposed to give the subject space in its columns, the *SPRITUAL TELEGRAPH*, an organ of modern Spiritualism, published in this city by Partridge and Brittan, will entertain the objections. With these preliminaries I proceed to my statements:

First. It is "new and true, and has been added to the sum of human knowledge" through modern Spiritualism, that many of the proximately true results arrived at by a few persons through mental philosophy have been rendered comprehensible to all mankind.

Second. It is "new and true, and has been added to the sum of human knowledge" by virtue of modern spiritual demonstrations, that man in the earth-life has immortal or spiritual organs, which he may and does often use to apprehend physical facts which are occurring far beyond the reach of the external

or physical organs of sense, thus showing that man, even in earth-life, has spiritual faculties.

Third. It is "new and true, and has been added to the sum of human knowledge" through modern spiritual manifestations, that immortality is demonstrable to the physical external senses, which fact has hitherto been merely believed and hoped for—and that, too, only by virtue of an innate desire to live, and a faith in ancient records of questionable origin and disproof, and a disputed even by their professed adherents, less at best but a flickering hope which the most sanguine dying would give all earthly possessions to be confirmed by a wholly sensible demonstration. The fact of Christ's resurrection—adding it is a fact—does not prove man's immortality, since he claimed to have been more than man. Modern Spiritualism demonstrates the spiritual presence of our relatives and friends, whose bodies we have laid in the grave. This is both new and true.

Fourth. It is "new and true, and has been added to the sum of human knowledge" through modern spiritual manifestations, that the spirit-world is not that supposed far-off country to which no traveler can return, but that it is around and near us, and that our spirit friends are cognizant of our most secret thoughts and actions.

Fifth. It is "new and true, and has been added to the sum of human knowledge," that spirits can and do communicate their thoughts and knowledge to mortals through various signs and symbols; also, through writing and speaking audibly in human and angelic and modern tongues.

Sixth. It is "new and true, and has been added to the sum of human knowledge" through demonstrations of the fact that the spirit itself may, and actually does, assume various control over gross matter, and, under favorable conditions, it can and does appear in a form similar to the earthly form, mortals, who recognize its presence and identity by the peculiarities of its natural features and other external appearances.

Seventh. It is "new and true, and has been added to the sum of human knowledge" through modern spiritual manifestations, that death in itself simply and only serves the connection between the spirit and gross physical elements, and that the conscious human being still lives on, in the full possession of all essential attributes, and is sensible of no change except in the conditions of his being.

Eighth. It is "new and true, and has been added to the sum of human knowledge" through Spirit-disclosures, that popular ideas of the state of the dead—of heaven and hell, of locality and condition, are grossly erroneous.

Ninth. It is "new and true, and has been added to the sum of human knowledge" through the concurrent testimony and unmistakable demonstrations of Spirits, that immortal beings are attracted to societies in the future life, which are in accordance with their own spiritual state and degree, and in connection with their consequent inspirations fulfill their desires and constitutes their joys. Furthermore, that Spirits would equally unavailingly be forced to dwell with societies, or in dense and conditions, superior to their own state, as they would be forced to dwell in elements and societies inferior to themselves—that happiness is predicable only upon harmony of the external with the internal life, and consists in the spontaneous congenial states and societies.

Tenth. It is "new and true, and has been added to the sum of human knowledge" through the concurrent testimony and reasonable demonstrations of Spirits, that heaven and hell, neither local nor arbitrary in themselves, but are terms used to signify degrees of development, states, and conditions of being, consequent upon virtuous or vicious lives.

Eleventh. It is "new and true, and has been added to the sum of human knowledge," that the unpardonable sins consist in neglected opportunities, and positive errors in our teachings and practices, which mar our own or our neighbor's improvement or divert the mind from its natural current of truth or in any way obstruct or retard our own or our neighbor's physical, mental and spiritual growth or development. The things "never can be forgiven"—or in other words regret by the individual, and made up at any point of time—"and in this world, nor in the world to come."

Twelfth. It is "new and true, and has been added to the sum of human knowledge" through spirit teachings, that growth and progress is the law of life, and pertains alike to the natural and spiritual spheres—to time and eternity, and is essential to happiness here and hereafter.

Thirteenth. It is "new and true, and has been added to the sum of human knowledge" through spirit demonstrations, that spirits have power to change, under suitable conditions, the mental and depraved passions and appetites of mortals, and restore them to their normal condition. This has been demonstrated in numerous instances. Spirits have so changed the tastes of men as to render their accustomed tobacco and wine unpalatable. In this and other ways they have assisted many persons to reform their vicious and filthy practices.

Fourteenth. It is "new and true, and has been added to the sum of human knowledge," through numerous spiritual experiences, that Spirits perceive diseases, and have the power to cure mortals of various kinds of them. This is demonstrated by innumerable instances, in which Spirits have not only given careful directions of various diseases which had eluded or misled the most skillful earthly physicians, but have actually cured the sufferer by the recommendation and application of proper remedies, and also in the manner of the ancient apostles, viz.: by the laying on of hands. Among the diseases which have been thus successfully treated by spirits are fevers, fits, nervous and muscular derangements, rheumatism, dislocated bones, blindness, insanity, cancers, etc., etc.

Fifteenth. It is "new and true, and has been added to the sum of human knowledge," that while popular science has passed and no future in its estimate of humanity, and popular religion recognizes no present, and repudiates the experience of the past, modern Spiritualism confirms the truths of the past, demonstrates the future, and blends with them present, scientific experience, which form the true elements of true philosophy of man.

Sixteenth. It is "new and true, and has been added to the sum of human knowledge," that Spirits not only retain the power to exercise, in their own peculiar way, earth-born faculties, but also their previous experiences, exercises and instructions, found to exert a characteristic influence upon their performance in manifesting their presence and qualifications to mortals. This is demonstrated by Spirit-performances upon various musical instruments, such as drums, harps, tamborines, accordions, pianos, etc., in their own peculiar way reproducing their favorite old and music entirely new, so far as is known, which music claimed to have been conceived by them in the Spirit-spheres.

Seventeenth. It is "new and true, and has been added to the sum of human knowledge," through tangible demonstrations that Spirits have power, and on various occasions have exercised it, to vary inanimate things through the air, and to move ponderable objects of several hundred pounds' weight, when objects were not in contact with any earthly human being. This is demonstrated by the fact that chairs, tables and other

Mrs. LOUIS L. PLATT, Chiropractic Physician, having returned to the city, has taken rooms at No. 23 Wooster-street, a few doors from Canal, where she will be prepared to receive all who may desire her services.

